The Commonweal

December 23, 1949

THE LIBRARY, ST. CHARLES SEMINARY, CARTHAGENA, OHIO

STALIN

Waldemar Gurian

Stevenson and Kennelly

James O'Gara

Labor and the Liturgy

John C. Cort

VOLUME LI

15c

NUMBER 11

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Week Before Christmas

Whenever necessary the last week, The Commonweal sends out Christmas gift subscription notifications air mail and/or special delivery. The new notification card designed by Janet Halverson, which we inscribe with your name, will reach its destination at Christmastime. Why not include your own subscription, new or renewal, to get the benefit of these special Christmas rates:

2 Subscriptions for $11.50 3 Subscriptions: $15.

4 or more Subscriptions: $4.50 each

In the United States, Canada and Latin America
Other countries $1.00 a year additional

For your convenience, you may telephone eleventh-hour Christmas gifts (MUrray Hill 3-9685) or wire them collect to 386 Fourth Avenue, New York City. We will attend to the rest.

THE COMMONWEAL, 386 Fourth Ave., New York 16, N. Y.

Send The Commonweal for one year to: Enclosed is $———. ☐ Bill me in January.

NAME _____

STREET _____

CITY _____

NAME _____

STREET _____

CITY _____

MY NAME IS _____

ADDRESS _____

_____

12/23

Published weekly and copyrighted, 1949, in the U. S. A., by The Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y. Entered as second-class matter, Fe bruary 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. U. S. and Canada, $7 a year; Foreign, $8. Single copies, 15c. Printed in U. S. A.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Commonweal

WEEK BY WEEK

Political Changes Down Under

WHEN Bismarck stole the German Socialists' thunder by putting national workingman's social insurance and nationalization of railways and communications through the Reichstag in the 1880's, he started a trend which is still going. It took fifty years for the United States to put through a comparable insurance program. But meanwhile social benefits and nationalization took hold in many countries in Europe and the Far East. And where such programs have gone into effect there have been periodic pauses and interruptions, but no real turning back.

So Americans were somewhat startled by the overthrow of both New Zealand and Australian Labor Parties (November 30 and December 10). The nation's newspapers for the most part minimized the actual results.

It is said that despite their comparative proximity, Australians and New Zealanders take little notice of each other. The Labor Parties of each Dominion are, for instance, mutually independent and the election patterns had certain differences. The victorious National Party in New Zealand is middle-of-the-road in character. It has no intention of abrogating the program of advanced social measures, whose foundations were built from 1893 to 1906. Primarily it promised fewer regulations and restrictions than under the Labor Government. Perhaps more than anything else the defeat of Labor in New Zealand indicated popular resentment of continued price controls and rural opposition to the government's control of the sales of land.

In Australia the issue between "socialism" and "free enterprise" was more clear-cut, as Father Murtagh explained in these pages two weeks ago. The Liberal-Country coalition is more right-of-center than its New Zealand counterpart. Issues were more numerous and complex: nationalization of banks, shipping and airlines; amendment of the Constitution to permit this; states rights; continuation of wartime controls; high food prices. But there was not so much as a thought of cutting back existing social services. The outcome marks a halt in the march toward nationalization and an attempt to foster social services and private enterprise simultaneously.

This, it would seem, is the importance of the Liberal-Country victory. If Lord Menzies is able to maintain wide support for a policy which says, "Thus far and no farther," which (with a decent minimum of national social security as a base) gives every encouragement to private and cooperative means of producing and distributing goods and services, Australia may point the way out of the dilemmas created by the welfare state. It is for this reason that the shift of political power in Australia *is* important, that in the months to come domestic developments "Down Under" should concern us all.

Ars Gratia Artis?

FOR years serious film critics demanded that the movies be more like life, while the crowds lined up outside the box-office had been hoping that somehow life would become more like the movies. In the last few years a contrary trend seems to be under way, in the movies and in life. The grimly realistic, documentary type of film is having a tremendous vogue. If the trend goes to the usual Hollywood extreme, the movies may in time out-life life itself. A few more pictures like "The Snakepit," for instance, and the real world may become a blessed escape from the cruel experiences of the darkened house.

Meanwhile, life grows ever more like the movies. Every day the girl in the office looks a little more like the faultless mannequins of the screen. Hollywood clothes, mannerisms, vocabulary, even morals—or a reasonable facsimile thereof—are at every hand. Life is becoming a vast movie studio, where every man can operate his own casting office, assigning himself a suitable role. If you look around, you can find Margaret O'Briens in the grade schools, Lana Turners on the campus, Bing Crosbys in the rectories, Edward Arnolds behind the executives' desks and Cass Daileys operating the switchboard. It is still only a trend, of course, but it bears watching.

The trend seems to be getting a remarkable impetus from the highest governmental levels, especially since the spy cycle (to use the Hollywood jargon) proved to pay off so handsomely

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

• THIS WEEK •

Week by Week 307

Stalin
by Waldemar Gurian 310

Stevenson and Kennelly
by James O'Gara 313

Communications 315

The Labor Movement
by John C. Cort 316

The Stage
by Kappo Phelan 318

The Screen
by Philip T. Hartung 319

Books 323

Editor: Edward S. Skillin
Contributing Editor: Philip Burnham
Managing Editor: Edward F. Meagher
Feature Editor: John Cogley
Assistant Editor: William Pfaff

Associate Editors
John C. Cort, Anne Fremantle, Gregory Smith
Theatre: Kappo Phelan *Cinema*: Philip T. Hartung

Advertising Manager: John Brubaker

• NEXT WEEK •

"To be sure, fifty years is a short space of time; and it is one of the comforting things about being a Catholic that . . . you can always reflect, 'Well, I supose in three hundred years' time all these things will look rather trivial'—a formula which you never hear from the mouth of Sir Stafford Cripps."

So writes RONALD A. KNOX, reflecting on the recent history of English Catholicism, in "Half a Century."

in headline fame and public interest. Life is still not as adept as Hollywood in certain matters, of course. In the early investigation days there was a mild uproar when the public, used to Marlene Dietrich, was confronted with the face and figure of Elizabeth Bentley, self-confessed spy. But these are pioneer days, the equivalent of the Mack Sennett era. If the trend keeps up, all future spies will be blonde and beautiful.

The latest of these all-star extravaganzas to hit the headlines is the newest Fulton Lewis, Jr. production. So far it has involved in leading roles: 1) a fearless young (well, 46) radio commentator, bringing his sensational findings directly to the people in the approved democratic (and cinematic) fashion, 2) a C. Racey Jordan, once an unsuspecting army officer who stumbled innocently upon an international intrigue, like the hero of a Hitchcock thriller, 3) a presidential adviser, now dead, accused of giving away a secret weapon to a foreign power, "on a platter," and 4) a former vice-president accused of playing along.

Now the question is, does life provide its own scripts or is it necessary for the self-cast Racey Jordans and Fulton Lewises to lend a helping, creative hand? Has life caught up with Hollywood? Until it does, if it hasn't, a lot of people are going to get hurt. Every good drama needs its villains. But the public should be very certain that it is life and not the radio commentators and newspaper columnists who are providing them.

The AMA and Health Insurance

THE interim clinical session of the American Medical Association was certainly clinical, with televised surgery and reports on the antihistaminics. And although television didn't report it, there occurred a cleanly executed removal of a highly inflamed Dr. Morris Fishbein. The AMA, which has long suffered from a malignant disorder of its public relations, often complicated by the growth of Dr. Fishbein, has now put its convalescence in the hands of two experienced California public relations practitioners.

To pay for the treatment, and for educational literature (of which 55 million pieces were distributed this year), the first dues in the history of the organization were levied. Doctors must pay $25 a year. Last year the association assessed each member $25, and despite the substantial proportion of its membership which declined to pay, it collected $2,250,000. Doctors who do not pay the dues this year will be dropped from membership, and that means professional ostracism.

The educational purpose to which most of this

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

money is dedicated is the education of the American public to oppose government compulsory health insurance. In place of the federal plan, the AMA advocates voluntary plans to protect the public against "catastrophic illness," and emphasizes preventive medicine.

THE COMMONWEAL has also declared itself against federal health insurance and in favor of voluntary plans. The company it keeps now becomes somewhat embarrassing, and it is well to examine matters of principle.

So far as can be determined, the AMA does not advocate voluntary insurance plans on the basis of a consistent principle. Its record rather appears to be that of expediency and reaction. As examined by Milton Mayer in current issues of *Harpers,* the history of the AMA shows this: In 1932 the AMA called a recommendation of voluntary plans "socialism and communism." It called group practices with insurance plans "medical soviets." The Civic Medical Center of Chicago, such a group practice, said in 1946 that its staff was excluded from interne training at all but two hospitals, was excluded from the staff of even those, was refused teaching and research positions, excluded from the care of the indigent in wards and dispensaries, refused accreditation by specialty boards, refused malpractice insurance, reciprocal licensure in neighboring states, and positions as Naval medical officers. In 1937 the *Journal* of the AMA threatened doctors who treated members of the Washington (D. C.) Group Health Association with loss of their professional status. Following this move the AMA was convicted for conspiracy in restraint of trade.

Beginning in the late thirties the AMA changed its position to approval of state plans where the governing boards were subject to the approval of state medical associations. Now the president-elect of the AMA says "the decisive struggle . . . will not be completely won . . . until we have provided a vast majority of the people with sound, voluntary health insurance."

THE COMMONWEAL recognizes the difficulties involved in obtaining "sound, voluntary health insurance." The difficulties are indicated by the terms "catastrophic illness" and "vast majority of the people" with which the association qualifies its statements. But this magazine feels that the effort must be made to form an effective program which will provide all American families with insurance covering the ordinary, often crippling expenses of family illnesses. It wants to see this done because of the principle known to Catholics as subsidiary function. It fears that a federal program, increasing the complexity and expanse of the government, and the influence that government has upon the lives of human persons, would twist just so much stronger the rope by which we might be bound.

Rearming Germany

ALL the talk about letting the Germans have an army again has gotten to the point where even the French, of all people, are saying it's a good idea. At least the editors of *Le Monde,* France's most authoritative newspaper, think so. Arguing that Germans should be "incorporated in the army of Europe," they write:

> The question is perfectly simple. One speaks of a Europe including Germany. Is an integration possible which does not extend into all domains, either at the same time or successively? The military integration can be last if one wants it that way. If we avoid this question, we have a paradox —the most heavily populated country of Europe, the strongest economically, after having been restored by the others, must still be defended by them.

Konrad Adenauer, Chancellor of Western Germany, has made the headlines by saying that, the Allies willing, the Germans should be allowed to help defend themselves. His eagerness in volunteering help is, of course, looked on with misgiving, but his argument—which is, that the West cannot neglect German security and this means German rearmament—seems to be shared by our military men. Unofficially, Generals Bradley, Montgomery, Revers and de Lattre are said to feel that Germany cannot be defended without her own army.

Despite this rumored military opinion, Western political leaders have soft-pedaled the question of rearmament.

Le Monde thinks this soft-pedaling is done just to please the French. "This little play by the statesmen bears the mark of a pharisaism which is unable to deceive anyone."

The thing about *Le Monde's* argument is that it is all so logical. Unless the Soviets give up their aggression in Germany—something hardly to be counted on—the West must defend the gaping spaces of Western Germany and this will scarcely be done while the Germans simply stand around and look on. When the time comes for the almost inevitable rearming of Germany, the Allies would do well to put the question to the Germans themselves in a popular vote of some sort. This would clear us of any charge of deploying the Germans against their will, it would influence morale decisively, and it would deflate Soviet propaganda to the effect that we are forcing the Germans to rearm. And of course, the Allies would do well to see that the European military command, now at Fontainebleau, is functioning well enough to prevent German troops from acting independently.

Politics, it is said, consists of choosing between risks. That is certainly what the West will do when, because of the greater risk of Soviet aggression, it is forced to rearm Germany.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Stalin

On his 70th birthday, the Soviet world praises him as the wisest of men.

Waldemar Gurian

THAT Stalin has survived and can now celebrate his 70th birthday is the most astonishing fact in his astonishing life. He has emerged victorious from most difficult situations. The young unknown ex-seminarian and minor party-organizer knew how to dominate much more brilliant and original, much more influential socialist politicians in his native Georgia. He succeeded early in winning Lenin's attention; he became his representative in Russia after having been appointed to the Bolshevik Central Committee in 1912, and his trusted adviser and troubleshooter—though not the exclusive one, as the Soviet myth claims today—after the downfall of Tsarism (1917). Step by step, as secretary-general during Lenin's illness, he transformed the Party into an obedient instrument of his will; the other Communist leaders realized this only after it had been accomplished.

The boss of the machine was able to eliminate all his colleagues by playing them off against each other, though they were much better known than he was. In order to obtain Lenin's position, he allied himself with Sinowjew and Kamenew against Trotsky, whom they disliked as the presumptive heir. Then, after Trotsky's failure to become the master of the USSR, he dropped Kamenew and Sinowjew, who discredited themselves definitely by forming a vociferous but powerless opposition block with Trotsky.

Since his 50th birthday, Stalin has been officially the leader of the USSR, celebrated as the wisest of all men, as the father of the Soviet peoples, the master historian, the master scientist, the sage most competent in all fields, the embodiment of all virtues and of all prudence, benign and energetic, kind, and ruthless in the pursuit of ideal aims.

But his difficulties were not over after his rise to power. From 1929 to 1931 he stabilized the totalitarian party rule by destroying the independent peasantry through compulsory collectivization of agriculture—the number of victims did not matter. From 1936 to 1938, he organized the great purge. Old friends and collaborators of Lenin went down, not only former Trotskyites and anti-Stalinite Rightists, such as Rykov and Bukharin, but also former intimate friends of his, such as Enukidse and Meshlauk; leading officials and diplomats, a very large part of the Soviet elite, were liquidated. Some were executed after humiliating confessions in public trials; the execution of others was announced in the papers; many disappeared simply without leaving a trace as, for example, Marshall Bluecher, the powerful commander of the Far Eastern Army (before he vanished, he was listed among the judges sentencing to death Marshall Tukhatschewski, who was regarded as the most brilliant Soviet military leader) or Eshov, who had become the chief of the political police after the liquidation of his predecessor Yagoda and who had carried out the mass-executions until Stalin decided to stop them. Everything was changed in the Party—only Stalin himself continued with a few friends to be the leader as before. Nobody in his environment succeeded in eliminating him. If assassination attempts were made at all, one heard about them only during the trials, after their failure.

★

THE purges coincided with the rise of a mortal threat to the USSR. Stalin was obliged to maneuver desperately in order to prepare for a defense against an attack by Nazi Germany. From 1934 to 1938, Stalin tried, despite the purges, to give the impression that he had begun to establish a more humanitarian régime. The Soviet Union entered the League of Nations in order to fight the Nazis; the Communists in other countries, directed by Moscow, concluded alliances with the same moderate socialists whom they had denounced as traitors, social fascists and flunkeys of the bourgeoisie. After Munich (1938) Stalin gave up the hope that the West would help the USSR and in 1939 the Nazi-Soviet pact was concluded in order to keep the USSR out of the war between the western powers and the Third Reich.

But in 1941, Hitler started his attack on the Soviets. Stalin now assumed the rôle of the Generalissimo, the supreme military leader. The Soviet Union survived the Nazi onslaught, emerged victorious from the war and became in the postwar years the world menace.

Waldemar Gurian, professor of political science at Notre Dame and the editor of The Review of Politics, *is the author of* Bolshevism: Theory and Practice.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

After 1945 all hopes for a favorable development of Stalin's régime ended. It changed only for the worse: the one party rule was intensified. The Party, the instrument of Stalin, emphasizes and carries out now more than ever before its control of all realms of life, from music to botany and biology.

The 70th birthday of Stalin is now the occasion to glorify him as the master not only of the USSR, but as the supreme authority for all truly progressive mankind. Loyalty to the Soviet Union, that is to him, is regarded as the ultimate test to determine if one is good or evil, if one is on the side of the angels or of the devils.

★

BUT who is Stalin, the man? Is he only the deified symbol of world-communism? Has he as an individual, as a human being, completely vanished behind the propaganda front?

We know very little about him, though he is one of the most celebrated men of our time. We do not know how he lives now—there is no reliable description of his house, or of the vacation place on the shores of the Black Sea, where he apparently spends more and more of his time. No picture of his present wife has ever appeared. We have only a few not absolutely trustworthy reports about his personal feelings. As the saying goes: "It is good to prepare meticulously a revenge and after having accomplished it to sleep well." Only a very insignificant personal letter of his has been published in which he complains, during his exile in Northern Siberia, about the poor landscape.

Stalin appears—though in the last years more rarely—before the public. These appearances are organized according to a strict ritual. The pictures showing him together with other party leaders are studied carefully, since to be shown at Stalin's side seems to be a sign of high standing.

Many biographies have been written about him. The best among them is that of the French ex-Communist Souvarine, despite the poor chapter added to the American translation. Trotsky's life of Stalin is primarily enlightening for the views of Trotsky about his victorious rival. The most recent Stalin biography, that by I. Deutscher, a Polish ex-Communist, is a skillfully presented synthesis of known material, an impressive proof of how little one knows about Stalin. It presents the indefensible thesis that though Stalin is a bad character, a cruel and sly man, he has helped to bring about progress, that is industrialization in Russia. It has been correctly said of Deutscher's book that on its many pages Stalin never comes to life.

WHO is Stalin? What has made him the party organizer, the ruthless machine politician, the skillful manipulator as secretary general, the almighty Generalissimo and prime minister? Though we know very little about him besides some carefully selected and emphasized aspects of his public rôle, it is possible to discover some basic trends of his character and career.

Obviously Stalin is a man of extraordinary will power, which he puts to the service of most intense ambitions. But at the same time he has the capacity to wait until the right moment to win out. In his youth his ambitions were limited. He tried to play a rôle in the revolutionary movement of the Caucasus; it is likely that he joined Lenin's group also because he observed that his most brilliant competitors sided with the Mensheviks and that he had therefore greater chances among the Bolsheviks. Beyond doubt he regarded himself as a loyal follower of Lenin, whom he continued to accept later as his master in the first years of the Soviet régime. Only after his rise to supreme power was the Stalin myth elaborated. This myth ascribes to him a leading independent rôle in the revolutionary movement from his early youth. It is also a myth to picture Lenin and Stalin as equals after 1917. Only gradually, under the influence of his experiences, did Stalin realize that he was superior as a practical leader to all other lieutenants of Lenin, particularly to the intellectuals. There is no doubt that Stalin disliked successful writers such as Trotsky, though again only after his rise to power was the myth carefully built up that he is the most important interpreter of present-day Marxism, that there is an original Stalinist doctrine. His dislike of intellectuals was expressed by the elimination from Party leadership of former émigrés, men influenced by the West. That helped also to combine an oversimplified Marxism and a nationalism regarding the USSR as the fatherland of all workers, as the model country.

His ambition to dominate completely the activities of individuals as well as of organizations was favored by the environment in which he lived from his early youth. For him the socialist movement, becoming soon the Party, was the whole world. He accepted Marxist slogans as the absolute truth. He never even tried to question them—he has only tried to adapt them to new conditions in such a way that they would justify the absolute power of the Party. Therefore the Party has become more and more identified with him, the power of the Party with his power.

Lenin had fundamentally the same attitude. But Lenin was somewhat influenced by intellectual traditions; he had to rediscover himself an authentic—or what he believed to be an authentic—interpretation of Marxism. Lenin's authority in the Party had to be established a long time

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

before it became possible, after the seizure of government in 1917, to enforce it by the use of coercion. Because he was the founder of the Party and because his authority was definitely established by his successful conquest of power, he was able to control all other leaders as their master, including Trotsky and Stalin.

★

STALIN is free from all traces of scholarly intellectual interests. He had to come into power by skillful maneuvering, by outwitting the other Bolshevik underleaders. His power remained for years insecure; therefore he was in the long run driven—contrary to his original views—to apply the methods of a bloody purge against his former colleagues. Under him the Party became much more bureaucratized and streamlined in its organization. Terror also against Party members had to be used by Stalin if he was to remain master of the apparatus. There could be only one certainty: Stalin's lasting authority. Everybody besides Stalin can be removed, is expendable. That demands, of course, absence of all loyalties on the part of Stalin; it demands constant betrayals and treacheries, whereas absolute loyalty towards Stalin is required. People are liquidated, not because they are guilty, but because it is politically suitable.

The official Soviet propaganda cannot justify Stalin's unlimited power by emphasizing his personal and extraordinary qualities. He is the leader because he embodies an objective, necessary development. Therefore he cannot appear as an individual; he must appear as a vehicle, an instrument of impersonal forces and trends. That is the explanation for his becoming an impersonal meeting point of perfect qualities. He is not a man, but the embodiment of a doctrine and a practice which corresponds to it. This necessity to hide his personality from the public eye is, of course, in keeping with the past life of Stalin. He grew up as a conspirator who had to cover up his identity with many pseudonyms. His life before 1917 consisted of a series of successful escapes from places of forced exile. And his suspicion of everyone as a possible competitor for power was nurtured when he found out that even in the supreme leadership of the Party there were spies in the service of the police.

★

THE mysteriousness of Stalin's character is caused by a discrepancy between his actions on a tremendous scale—as organizer, as leader of the Party, as builder of economic systems (disregarding the fate and the needs of living men), and builder of power centers—and the absence of outstanding, spectacular, individual traits: an apparent mediocrity of personal life. Everything in him is subordinated to a ruthless power drive expressed in politico-social enterprises. They are always justified by the claim that they are in the service of an objective, necessary development. His power drive is unlimited, constantly expanding, but at the same time it is aware of obstacles.

That permits Stalin to wait and maneuver until the situation has become ripe. Therefore Stalin is not a dreamer, but a man who slowly and methodically prepares his advances and is willing to retreat if the adversary is too strong. On the other hand when Stalin starts to shape a policy he does not waste time and energy by intellectual doubts and moral hesitations. He does not suffer from any humanitarian and traditionalist restraints: the doctrine, the necessary development which he carries out justifies everything.

The merger of ruthlessness with the certainty that he must be always right—a feeling which obviously has grown with his successes—is characteristic in the basic attitude of Stalin. He is at the same time a believer in primitive Marxian slogans, which he can himself authoritatively interpret in accordance with the needs of the practice, and a man without illusions. Neither does he trust anyone nor is he moved by fanatical passions carrying him into a world of subjective dreams. He is—it must be added—not free from displaying an inferiority complex which has surely to some extent helped to bring about the nauseating deification of his personality.

He is the boss of a machine and he aims now at the control of the world, not of a limited realm, and a boss who has not yet met any successful checks on his power inside the USSR. His intention now is to test to see if there are such checks against his power in the outside world. He tries to apply in world affairs the same methods which have helped him to gain and to maintain in the Soviet Union his position as the infallible guide and the wisest leader—as the master of the one totalitarian Party machine. He aims now at making the Soviet Party machine the machine controlling the world. A dream of a madman? Stalin could say that everyone who would have prophesied before 1914 or even before 1922, that he would become the master of Russia, would have been declared insane. The impossible became possible through systematic cunning and ruthless power politics. And what has worked in the past, may work also in the future. The mystery of Stalin is the mystery of the machine boss who hopes to destroy all resistance by application of trial and error methods, by relying upon unawareness on the part of his opponents and by patient enveloping tactics. Today he rules the USSR—what will happen in the next decade fortunately does not exclusively depend upon the designs of his henchmen and himself.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Stevenson and Kennelly

A battle is shaping up between Illinois' governor and Chicago's mayor.

James O'Gara

FOR most people the 1950 elections are a long way off, but not for the politicians. Throw a rock into the bushes these days, and you are likely to flush not a rabbit, but a hopeful candidate for public office. Illinois is no exception. For months Democrats and Republicans alike have been running in the 1950 sweepstakes with all the fine frenzy of a commuter who sees the last train getting ready to pull out without him.

For both sides the coming elections are important ones. At stake are major offices in Cook County, control of the General Assembly, various minor offices, and the election of a United States senator. Democratic control of the State Assembly is crucial for Governor Stevenson if he is to carry out his program, and the senatorial election is particularly important for the party as a whole.

Before the regular elections come the party primaries next spring. Democratic leaders here discuss these with something of the forced nonchalance of a twelve-year-old who has committed himself to a midnight rendezvous in the local haunted house. Most of the major offices in the city of Chicago and in the state are now controlled by the Democrats. What they are afraid of in the coming primaries is a bitter family fight which could split the Democratic Party in Illinois wide open.

Principals in the potential struggle are the two major Democratic office-holders in the state, Governor Adlai Stevenson and Mayor Martin H. Kennelly of Chicago. Friction between the two has been developing since the last election. Kennelly is a businessman turned mayor whose popularity cuts sharply across party lines; unlike most Chicago mayors, he is also extremely well liked outside of the Chicago area. Stevenson is a highly competent administrator who convincingly demonstrated his own vote-pulling ability in the last election. Together Stevenson and Kennelly look like an unbeatable combination, and it is quite possible that alone either one of them could come close to dominating the local party.

James O'Gara is the former editor of Today, *Catholic Student Magazine.*

As it is, however, local Democrats are eyeing the relationship between Kennelly and Stevenson with considerable foreboding. Rumors of a rift between the two have been circulating for months. Like whispers about a movie marriage headed for the rocks, these rumors have been denied so often that many people are beginning to think there must be a lot of truth in them. Soon, they fear, there may be a formal announcement, à la Hollywood, that Kennelly and Stevenson "will always be good friends, but . . ."

This concern by those on the sidelines is, of course, motivated by more than a tender regard for the two men involved. One of the most crucial contests shaping up for the 1950 elections involves the seat of Senator Scott Lucas, Democratic majority leader. In the best of times the Democrats would not want to lose a seat in the Senate. Add to this the fact that defeat for the Party's majority leader would be a slap in the face for the Truman Administration, and it is easy to see why the men in the City Hall and the State House do not relish the thought of a Kennelly-Stevenson split which would shatter party unity and possibly cost the Democrats the election.

★

THE causes of the present incipient conflict between Governor Stevenson and Mayor Kennelly are complicated and go far back. Kennelly's predecessor as mayor was Edward J. Kelly. Kelly was one of the last of the bosses, and though of a different stripe from Crump and Hague and Curley, was usually mentioned with them as typical of big-city machine politics. Kelly was, and is, a smart man; he saw the handwriting on the wall which escaped the attention of Hague and Curley and stepped down as mayor, more or less voluntarily, before the last city election. He is still, however, a National Committeeman for the Democratic Party and a power in local politics.

To win that election without Kelly the machine was forced to go outside its own ranks. Drafted to run was Martin Kennelly, a successful business man whose previous connection with politics was irregular and limited to helping rebel factions inside the local Democratic machine.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The election in which Kennelly won office was not even a contest. Integrity sticks out all over Kennelly, and he turned out to be such political dynamite that his Republican opponent is supposed to have muttered in a discouraged mood that running against Kennelly was like campaigning against a saint. That might have been a little exaggerated, but there is no doubt that Chicagoans from both parties who were fed up with politics-as-usual voted Kennelly into office overwhelmingly.

When he accepted the Democratic nomination, Kennelly did so only on condition that he be free of obligation to the machine. He has, since his election, consistently acted on that principle and regards himself in many ways as a non-partisan mayor. At the same time, Kennelly is a Democrat and in a position of leadership in the party. As a result, his attitude on party affairs has been a peculiar, one-foot-in-and-one-foot-out sort of thing; he is near the water, but he frequently does not swim.

In general, Mayor Kennelly tries to keep clear of partisan politics on the local level, but he does have political friends, especially in the camp of the rebels, and he does want to see people slated for local office he thinks will help his general program. Sometimes these choices by Kennelly do not sit well with the old-line party leaders.

Kennelly has also cracked down hard on gambling, and his economy moves have not endeared him to many local politicians. No matter what they say for publication, therefore, many local Democrats remain loyal to former Mayor Kelly and the regular organization, rather than to Mayor Kennelly. Kennelly does have his own quite considerable following inside party ranks, but much of it consists of those independent spirits who have long been considered rebels against regular party discipline.

*

WHEN Adlai Stevenson was nominated to run for governor on the Democratic ticket last fall, Kennelly was reported as something less than enthusiastic. The two men have never been extremely cordial. Party leaders wanted the politically potent Kennelly to stump for Stevenson, but he confined his activities to a rather late endorsement of the entire slate. One of Kennelly's friends was running for State's Attorney, and Kennelly saved most of his zeal for him.

Without any appreciable help from Kennelly, Stevenson nevertheless waged a good campaign and carried the state handsomely. When he took office, however, Stevenson found himself saddled with a very poor legislature from which in the last session he received a minimum of cooperation. The Illinois Senate is Republican-controlled, and its members naturally have no great love for the new governor; the House is Democratic, but it is nothing to write home about.

Next year's elections for the General Assembly are therefore very important to Stevenson; if the Democrats can win enough seats to organize the legislature the way he wants it, Stevenson will be tremendously aided. From the Governor's point of view, disharmony in the party's ranks right now could be a near disaster.

The performance of the last session of the state legislature had an important bearing on the relationship between Kennelly and Stevenson. Like the heads of most other cities and towns in Illinois, Kennelly wants more state aid for cities. Since he became mayor, he has been scraping the bottom of the city's money barrel and rigidly economizing in a desperate effort to balance the budget.

Because of the city's serious financial plight, Kennelly wanted several things from the Governor and the last session of the Assembly. For one thing, Kennelly thinks the city is a long way from getting a fair share of the sales tax revenue, a large portion of which is collected in Chicago. He wanted more state aid, and he also wanted the legislature to broaden the licensing powers of the city as a fund-raising measure.

Greater aid to cities was one of the planks on which Stevenson campaigned. For Kennelly, though hardly for Stevenson, this was probably the most important part of his program. After the election, however, Stevenson ran into difficulties with his uncooperative legislature. Soon he found he had to fight hard to salvage as much of his program as he could. One of the things Stevenson wanted was an increase in the gasoline tax; he did not get it. Without that increase, the new Governor said it was financially impossible to increase state aid to the cities. Kennelly wants aid to cities out of present sales tax revenue; Stevenson says it cannot be done.

Also dropped by the wayside in the last session was Kennelly's request for broader licensing power for Chicago. In the political give-and-take that was going on, Stevenson's tacticians seem to have decided that it was impossible to force this through, and consequently they gave up on the measure. Later events indicate that Stevenson would have been wiser to have roared and fumed in support of the proposal, however hopeless it might have been. As it is, Kennelly's supporters evidently think that Stevenson did not fight hard enough for the measure, and they resent it.

*

ALL this is the background for the present friction between Kennelly and Stevenson. Both appear to be public officials of high caliber; each seems honest, capable and conscientious. There have been a few dissenting voices about

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

some of Kennelly's decisions in relation to the housing problem here, particularly in its interracial aspects, but rarely if ever has Chicago had a mayor who was so generally popular.

Stevenson gets particular endorsement from liberal groups, and he has already shown that he is a planner and administrator of top rank; serious consideration of him for a spot on the national slate in 1952 or 1956 is by no means impossible. Although in no sense a machine man, Stevenson does work within the framework of the regular Democratic organization here, and he thus automatically comes in for a share of Kennelly's mistrust.

The senior Senator from Illinois and majority leader in the Senate, Scott Lucas is naturally also identified with the regular organization here and with the Stevenson régime as well. In his coming fight for re-election, Lucas will receive the backing of the organization and of such men as Col. Jack Arvey, party chairman in Cook County, and of ex-Mayor Kelly. In view of the growing coolness between the two factions, whether he will receive Kennelly's support remains to be seen.

Corporation Counsel for the city of Chicago is a bright young lawyer named Benjamin Adamowski, who has often bucked the machine in the past. Kennelly thinks highly of him, and his was the first appointment Kennelly made after taking office. Adamowski is no political lightweight in his own right, and people who should know say he would dearly love to run against Senator Lucas for nomination on the Democratic ticket, party regularity or no. It is entirely possible that all Adamowski needs is a nod of approval from Mayor Kennelly to start him off on an end-run against Lucas that would leave party big-wigs blinking.

So far Governor Stevenson and party leaders have said little publicly on the subject of any possible rift with Kennelly, but the Mayor has been outspoken enough to make up for their silence. Kennelly seizes every possible chance to emphasize Chicago's financial distress and, without ever mentioning the Governor directly by name, to imply strongly that it is Stevenson's fault and indirectly that of the regular party organization.

The situation has now degenerated so far that every large party gathering is an ordeal for other Democratic leaders. On such occasions they face a real dilemma: if Kennelly does not come, they fear his absence will add to rumors of a party split; if he does come, they can be almost certain he will make painful reference to his disappointment over lack of state aid, to the marked discomfiture of all present.

All this is enough to make any party chieftain worry. It is perhaps unlikely that Kennelly will actually carry things to the point of backing Adamowski against Senator Lucas and the regular organization. Instead some such unspoken threat may remain poised as a weapon in the background, possibly for bargaining purposes in the selection of the various candidates.

Even if the feud does not reach really knockdown proportions in public, however, continued coolness by Kennelly toward the Democratic slate will not help the party here. Kennelly commands such wide respect in and out of Chicago that his disapproval, spoken or unspoken, is something to reckon with. If the unlikely happens and the party feud does explode out into the open, Illinois is likely to see a political free-for-all that will be well worth watching. The Republicans, who have few pleasures these days, will enjoy it most of all.

Communications

Christmas Appeal

New York, N. Y.

TO THE Editors: Today lepers are not stoned and killed as they were centuries ago before the coming of Christ (and sometimes even after). Medical science is beginning to catch up with Christian charity in helping those who have leprosy. The new sulphone drugs, promin and diasone, are working miracles in halting and healing this dread disease. But these drugs are so expensive that they can be given to a mere handful.

In over one hundred Catholic Leper Colonies, priests and Sisters are helping more than 25,000 men, women and children afflicted with this disease. Love conquers all things—even leprosy. Will you help these sisters and priests and brothers who have left home, family and friends for these lonely outposts in order to help their brethren in Christ, the lepers? Will you enable the Society for the Propagation of the Faith to do all it can?

Write your diocesan director and send him a donation for the annual Christmas Leper Appeal.

Most Rev. Thomas J. McDonnell
National Director
Society for the Propagation of the Faith.

The Thinker and the Tough Guy

Berkeley, Calif.

TO THE Editors: Norbert Muhlen's "The Thinker and the Tough Guy" (Nov. 25) is by far the most knowledgeable and responsible of the several attacks on the mystery novel to appear this year (offhand I recall those of W. O. Aydelotte, David T. Bazelow and G. Legman); but while I agree strongly with Mr. Muhlen's essential thesis, I should like to point out several minor errors of fact, and two major (to my mind) misconceptions.

a) "The great change of the detective-hero" did not

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

begin "in the early thirties" but in the early twenties; Hammett's Continental Op stories were well-established in *Black Mask by* 1924.

b) Sherlock Holmes was not "the thinking machine" which Mr. Muhlen describes; that honor belongs to his brother Mycroft, who was Sherlock's "superior in observation and deduction" (*The Greek Interpreter*), but refused "to run here and run there, to cross-question railway guards, and lie on my face with a lens to my eye" (*The Bruce-Partington Plans*). Sherlock Holmes by no means, in Mr. Muhlen's words, "depended solely on his giant gift of observation and deduction," but was an active and vigorous private investigator.

c) Sam Spade was not "the first tough guy to detect crime successfully between book-covers." Hammett's own Continental Op preceded him into hard covers by a year, and there may well be earlier nominees, including Carroll John Daly's Race Williams.

These are trifling, but of more significance:

a) I must protest the practice of foisting upon Hammett the sins of his imitators. Both Spade and the Op, though they encounter plentiful violence during a case, almost invariably reach the final solution not through brutality but through intelligent thinking. Both have been known to sacrifice personal advantage and even the satisfaction of a client in order to turn a murderer over *to the Police.* (Cf especially the Spade "short," *Too Many Have Lived.*) Hammett attempted, not to brutalize the concept of detection, but to bring it into some slight relationship to reality.

b) Mr. Muhlen is a bit too sweeping in his condemnation of the post-Hammett school. Every one of his "typical" quotations from hard-boiled fiction is from the same novel: Mickey Spillane's *I, the Jury,* which many critics recognized when it appeared as reaching a new extreme in vicious irresponsibility. . . .

ANTHONY BOUCHER.

Conscientious Objectors: A Correction

New York, N. Y.

TO THE Editors: Your insert "that defensive war can be justified" distorted the import of my letter on conscientious objection. Nowhere did I imply a denial of that truth of the Natural Law. Both Father Congar's letter and my own agreed in admitting so obvious a right. The disagreement between us concerned the extent to which citizens are obligated to accept a government interpretation of the Natural Law in a given case. My contention is that there are many more issues both of Natural Justice and of Supernatural Charity involved in a modern war than moralists have mentioned in the traditional treatises. As the Holy Father expressed it last Christmas: "Neither the sole consideration of the sorrows and evils resulting from a war, nor the careful weighing of the act against the advantage, avail to determine finally, whether it is licit morally, or even in certain concrete circumstances obligatory (provided always there be solid probability of success) to repel an aggressor by force of arms."

No Catholic can deny the justice of a defensive war, when there is an *exact analogy* between the individual unjust aggressor and the aggressor nation. But because in concrete international disputes the analogy is so faint and far-fetched, even the Faithful on both sides of both World Wars believed they were reciprocally resisting unjust aggression. Hence my defense of conscientious objectors who would cut down the evil tree of oversimplification in judging that a given war effort obliges the Christian conscience to participate in mass manslaughter.

REV. MICHAEL J. DEACY.

The Labor Movement

Labor and the Liturgy

THE season of Christmas is a good time to discuss the question of labor and the liturgy. For during this season, above all others, the world of dead matter and the world of those who work on dead matter seems to be penetrated and impregnated with the presence of the Holy Spirit.

The workers of the world have a place close to the stable of Bethlehem, both by reason of their work and by reason of their poverty. But not all those who were physically close to the first Nativity were close in spirit. Very few were. There were probably many who, just as today, celebrated the occasion (the census) that happened to coincide with the Occasion and, awaking in the morning with tremendous heads, said to each other, "It was a swell party—after the first hour I don't remember a thing that happened."

In the same way there is nothing very holy about either work or poverty taken in themselves. They are holy and acceptable to God when they are offered to Him and thereby sanctified by Him. And this is not to imply that evil or inhuman work can be purified or humanized by offering it to God. Let's not get into that discussion again—not now.

For these reasons it was a good and necessary thing when Father Reinhold, writing last May in his column in *Orate Fratres,* called for suggestions as to how we should apply the spiritual resources of the liturgy to the whole new world of labor-management relations.

He concluded with: "Will somebody please come forth with a good idea to submit to the Holy See for approval, to take the drab, secularist, pedestrian stench out of something that is as great, as heroic, as just, and as humanly important as any solemn peace or kingly coronation, and as close or indeed closer to Christ's death and resurrection than these?"

Nobody came forth, nobody that is but a monk writing from Chile who suggested that the people in the medieval institutes should go to work and find out how the old guilds celebrated their agreements.

Now in the December issue of *Orate Fratres* Father Reinhold complains about the poor response and asks:

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

What is the matter with the ACTU, what is the matter with the labor priests, what is the matter with THE COMMONWEAL, *The Labor Leader, Work, The Wage Earner* and John Cort? Don't they read *Orate Fratres?* Or don't they care? That is not a quotation, just the general idea. It is boiling down the unboil-downable: Father Reinhold's unique combination of erudition, inspiration and burlesque sprinkled with assorted hotfoots.

★

TO ANSWER the questions in reverse order: (1) Yes, they do care. (2) John Cort has been reading *Orate Fratres* regularly only since last summer, for which negligence he is properly ashamed. For the others he cannot speak, but he doubts if many of them read it. (Subscription $2.50. Collegeville, Minn.)

It is probably true that "the liturgy priests" are more interested in the labor movement than "the labor priests" are interested in the liturgical movement. And the same with the laymen. Probably. There are, however, labor priests like Father Monaghan who are also good liturgy priests. And in general labor Catholics are a good deal more interested in liturgy than average Catholics, whether lay or clerical.

So there is no reason to despair. Have patience with us and we will pay thee all, or at least something.

(3) The reason those who saw the original request did not respond is doubtless because they had no ideas. Father Reinhold admits that he himself has no ideas, only a consciousness of the need. So having no ideas is not entirely a crime.

But if you keep up the hotfoots people have to say something, if only "Duck!" I therefore report the following. Not all of us laborites read *Orate Fratres,* but a Brother Philip, O.S.F., of Brooklyn, has read a book by liturgist Father Gerald Ellard, S.J., called "The Mass of the Future," published in 1948. He called my attention to it and eight months later, propelled from behind by Father Reinhold's last column, I looked into it. It is an excellent book (Bruce. $4) and would to God that every priest in the country would read it.

On Page 297 Father Ellard writes: "Today we received, by application through the Chancery Office, the new Missal Supplement, or *Guild Missal.*" The title page of this reads: "A Missal Supplement, offering occupational Masses to be celebrated according to different liturgical seasons for group meetings of workers and employers and for those in the arts and professions and also for the farmers." (rough translation).

The Congregation of Rites has authorized the use of these Masses on all days when Votive Masses are permitted. Also: "if used in connection with a *meeting* of the respective grouping, then any 'Guild' Mass may become privileged once monthly in each church, so that it may supersede the calendar feasts of lesser and greater double rank."

In other words, we have here something official, straight from the Vatican, and something which has been done, in Italian and English, especially for the United States. There follow 29 "labor-union Masses" headed by "A Mass for Automobile, Aircraft and Agricultural Implement Workers" and "A Mass for Boilermakers, and Iron Shipbuilders." Apparently the compiler took all U. S. unions having over 100,000 members in 1944. These are followed by Masses for the major employers' associations.

I wish Father Ellard told us more about the Masses, but at any rate it seems that every ACTU chaplain, every pastor of a factory parish, and every industrial diocese should have a copy of this *Guild Missal.* It would be ideal for union conventions. It would also be ideal for Catholic organizations or ACTU conferences within particular trades, and it would be better than ideal if we only had permission to have Mass in the evening, when the workers are free to attend and when "a meeting," such as the Guild Missal speaks of, could follow.

For general ACTU meetings or days of recollection, or general AFL, CIO conventions, or Labor Day Masses, where you have all trades combined, there is a Votive Mass "in honor of Christ the Worker" with the Gospel from Mark 6: 2-5: "What is the meaning of this wisdom that has been given Him, of all these wonderful works that are done by His hands? Is not this the carpenter, the Son of Mary . . . ?" (There is also a Mass "in honor of Our Lady of Housework".)

★

BUT here we run into a difficulty. Father Ellard, who is a contributing editor of *Orate Fratres,* hails this Mass of Christ the Worker as one "we have long wished to see." Father Reinhold, who is also a contributing editor, does not comment on this Missal and these Masses at all (surely he must have seen them?), but he does say: "I don't mean 'Christ the Worker,' because if we go on in that analytic trend Our Lord's features will soon look as if He had sat for Pablo Picasso." And previously he had written: "What could stop us after that? Christ the Worker would be followed by Christ the Physician, the Citizen, the Leader, the Wanderer, the Good Son, the Model Relative, the True Friend. . . ."

Practically speaking, I would say we would be stopped immediately after Christ the Physician, and probably before, because nobody has been complaining about the physicians being lost to the Church and there aren't very many of them anyway. All of which is very practical indeed and I am no liturgist. Father Reinhold is a liturgist and he claims that Pius X is on his side. But Father Ellard is also a liturgist and he seems to be on Pius X's side too.

In a sense, though, Rome has spoken and it is a battle that Father Reinhold has already lost. Practically speaking again, priests will have to decide, when they want to say a general Labor Mass, whether to have a Votive Mass of Saint Joseph or a Mass of Christ the Worker. And if it comes to that, there is no question who will win.

Right now, though, it is largely an academic question. At the Labor Day Masses I have attended I don't even remember hearing the Gospel read, and I rather suspect that the celebrant was saying the Mass of the day. Last Labor Day that would have been Saint Lawrence Justinian, first patriarch of Venice.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

There is something in the laments of Father Reinhold and the Chilean monk about "Labor Day Masses [being] intrinsically only an occasion for programmatic speeches, making the end (Mass) a means (adult education)." It is not entirely fair, but there is something in it.

Some Labor Day Masses are held at 12 o'clock so that there are very few communicants and the tests of success are the size of the crowd, the quality of the sermon, the eminence of the celebrant and the number of clergy in the sanctuary.

But the remedy would seem to be simple: (1) move the Mass up to 10 o'clock and encourage Communions, and (2) have a Dialogue Mass in English, as the New York ACTU already does now at its days of recollection, with somebody reading the Proper for either the Mass of Christ the Worker or that of Saint Joseph. Then perhaps some day you can get them all singing and make it a High Mass. But that will take twenty years at least. These things are so easy to write, so difficult to do. Still, they are by no means as difficult as people think.

★

MEANWHILE, of course, Father Reinhold will be objecting that this wasn't what he had in mind primarily. He wanted something to sanctify the labor-management relation, but he did not want "Ben Fairless, Eric Johnston, Phil Murray and John L. standing in a circle, clasping their right hands, while the band plays and Father Monaghan and Guy Emery Shipler strut around them in narrowing circles reading Bible verses or the ritual!"

If those people in the medieval institutes get busy, perhaps we could have a simple, dignified ritual to bless the signing of a collective contract, but this would be practical (that word again) only where the employer and a majority of the workers are Catholics.

Idea: a steel plant has a strike, a plant where there are many Catholics. When it is settled, the pastor of the local church invites the union and the employer to bring everybody to "a Mass for Steelworkers" to celebrate the agreement. Or he does so even when there isn't a strike.

I think our best approach is through the Mass. And here the outlook is very hopeful. Until the ACTU, and a few others, got busy about ten years ago the whole idea of a Labor Day Mass was unheard of. Now it is common. Labor conventions usually have a priest, and often a Bishop, to give an invocation and say a few words. Last October in St. Paul delegates to the AFL convention had a Mass in the Cathedral and heard, I cannot help adding, an excellent sermon by Father Francis Gilligan.

Perhaps, by the end of those same twenty years, most union conventions will have their own Masses à la *Guild Missal* and we will even have Industry Council conventions and can begin trying to get both workers and employers (in bulk) into the same church to hear the same Mass. And don't ask me what kind of Mass that will be. I am only an ignorant layman and I wish that those who know something about it would take over this discussion. Even so, thanks are due to Father Reinhold for bringing it up and refusing to let it drop.

JOHN C. CORT.

The Stage

The Closing Door

OF ITS KIND of theatre — melodrama — I think Alexander Knox's current offering is the most intelligent and exciting sample I've seen on Broadway. Mr. Knox writes his play and also acts in it, (he will be remembered for his fine interpretation of "Wilson" in the movie of that name.) The piece is seriously produced by Cheryl Crawford, and seriously directed by Lee Strasberg.

Among this assortment of names, every one of which I want to credit with a share in the success of the business, I think it is best to begin with Mr. Knox as author. His fable is concerned with a modern problem: the disintegration of a personality. His hero, a likable chap, arrives at the point of murder through illness rather than intention and we watch him so doing. A high balance of suspense is maintained since the man is presented to us as just sane enough to make a choice: whether to surrender himself to be cured, or whether to black out entirely.

It is a little difficult to go into the details of the story without telling too much, but one can say that he is caught in this conflict together with a good wife, a young son, and certainly the only plausible psychiatrist I have seen on any stage. Mr. Knox, abetted by Paul Morrison, has set the piece in what I take to be a California apartment exactly designed to the requirements of a thriller. There is an elevator entrance right into the room with a warning light going on and off, there are plenty of closets, and the long window draperies are ample enough to hide anyone with, or without, a gun. Nevertheless, although the thing pretends to nothing but theatre, it seems to me to be honest as well as exciting theatre. After all, in a world where the right telephone bell at the wrong time can set a man screaming, there is nothing specious about a play wherein a mistaken flash bulb can precipitate a killing. One feels the author could have gathered his facts from the pages of even the staidest newspaper.

On the acting end, the cast valiantly uphold the intensity. Mr. Knox himself, in the lead, and Doris Nolan playing his Wife, (she is also Mrs. Knox on this side of the foots) are excellent: attractive, warm, believable, terrified and terrifying. And Jack Dimond's young Boy, together with Richard Derr's Doctor are in line. I think there is no doubt that the pace and thrill of the business are largely due to Mr. Strasberg's staging. Generally, I am not an enthusiast for this director's work. He seems always to be putting theory before the fact and fitting plays and people in afterwards. Here, however, he's got everything running like sixty-six and the stage—empty or filled—is never without interest.

Oh, and one interesting thing is that the piece employs one novel device similar to one suggested some years ago in this column in reference to Harry Brown's "A Sound

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Of Hunting." Now, I don't know whether I like it or not, or at least, I don't know whether it is fair. But without giving everything away, all I can say about it at present is that it's a big surprise. (*at the Empire*)

Clutterbuck

IRVING L. JACOBS and David Merrick advertise their production of Benn W. Levy's English "Sex Comedy" as "A Comedy About Two Couples Ambushed In Infidelity." That ought to give you a pretty good idea. (*at the Biltmore*) KAPPO PHELAN.

The Screen

Fathers and Sons

IT IS INTERESTING that during the past year so many of our best movies have had children among their leading characters: "The Fallen Idol," "The Quiet One," "The Window," "Intruder in the Dust" and several European pictures depicting post-war conditions. These movies aren't necessarily *about* children, but they show how certain themes and subjects affect children who, it is hoped, will one day grow up into mature adults. The newest addition to this group of films is an Italian picture, *"The Bicycle Thief,"* which is the work of Producer-director Vittorio de Sica who gave us the heart-breaking "Shoe-Shine."

The plot of "The Bicycle Thief" is as realistically simple (and complicated) as life. It tells about a hard-hit, jobless Italian who has a chance to get a job *if* he has a bicycle. So he and his wife pawn the sheets off their beds to get his bicycle out of pawn. He gets a job posting bills; and bright and early the next morning he starts out on his bicycle with his little son, whom he drops off on the way to his assignment. Then while he is putting up his first poster (a flashy announcement of a Rita Hayworth movie), a thief steals his bicycle. And the rest of the film has to do with the search for the bicycle. But since this movie is very life-like, it has to do with a great deal more. Director De Sica has caught well the feel of the city through which the man goes the next day with his son. Expertly photographed are the crowds of people on the streets, the second-hand marts, the parks, the mission, the church, the restaurant, the poor quarter of town, the area around the amphitheater where a soccer game is going on—as the light from the sun changes from early morning to late afternoon.

But even more important than this realistic portrayal of a city is the film's realistic portrayal of emotions: the man's panic when the bicycle is stolen (because the bicycle has assumed a meaning far more important than its actual worth); the little boy's pride as he shines the bike when it is first recovered from the pawn shop; the man's suspicions as he looks at all bicycles at the market; his anxiety as the day wears on—all this and more are conveyed by this excellent movie, until eventually we realize that this film is a study in father-son relationship. The boy adores his father and feels keenly his unhappiness over the theft. The boy is crushed when the father, in a fit of pique after the frustrating morning, slaps his face and tells him to go home.

The boy's love is restored in the restaurant when the father becomes again the wonderful idol. Although I don't think I could spoil this picture for you by telling you too much, I do think it would be wrong for me to reveal its heart-breaking ending—an ending that may only be a finale to the film but is by no means a finale for this little boy who suffers a major defeat. Then again, it is to be hoped that the sad ending is the beginning of maturity for this youngster whose fallen idol turns out to be only a weak human.

Since most of the cast in De Sica's film are not professionals there is little point in my naming them, but as movie actors they put many a star to shame; all of which strengthens an argument I have made many times —that movies are a director's art, and a good director can make anyone act. Don't think that because so much of "The Bicycle Thief" is sad it is all gloom. Actually it has as much humor as life, and the joyful sequences help us to bear the sorrowful ones. "The Bicycle Thief" is a well-rounded slice of life and as a movie it is a gem of understanding.

★

FOR moviegoers who like a little more gloss to their films and many more laughs, although not so closely related to reality, there are also some new Hollywood comedies that sparkle with wit. *"Adam's Rib"* gives us Spencer Tracy and Katherine Hepburn as a husband-and-wife team of lawyers on opposing sides of a case. Spencer, as the assistant D.A., is prosecuting Judy Holliday, who shot her husband for philandering; Katy is defending her—and at the same time defending all women's rights. The courtroom complications that come out of this case are quite amusing, and the home stuff, thanks to George Cukor's good direction and the gay script by Ruth Gordon and Garson Kanin, are even more amusing. Tracy and Hepburn have practically mastered this kind of husband-and-wife kidding; and they are very well assisted by Tom Ewell and Judy Holliday as the battling husband and wife who land in court, and by Jean Hagen as the girl interested in Mr. Ewell, and David Wayne as the songwriter who waits for Katharine to be free of Spencer. While he waits, he writes a swell tune called "Farewell, Amanda" which is actually by Cole Porter and likely to become a hit. "Adam's Rib" doesn't settle anything in the war between the sexes, but it's fun to watch the pitched battles.

"On the Town," which stems from the musical comedy by Betty Comden and Adolph Green, is a lot of fun too in a light-hearted sort of way. It shows how three sailors (Gene Kelly, Frank Sinatra, Jules Munshin) might spend a 24-hour pass in New York City. With the help of Leonard Bernstein's good score and a well-handled motion picture camera, we see them hit all the city's colorful spots. In no time Betty Garrett, Ann Miller and Vera-Ellen (the last voted "Miss Turnstiles" for

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

June) are helping them on this tour; and the sextet don't have a dull moment. There were a few times when I found the direction (Gene Kelly and Stanley Donen) got a touch static while the camera stood still and watched the dances, but most of the picture has as much bounce as the original idea which Jerome Robbins thought up and made into a ballet called "Fancy Free." The liveliest scenes takes place at the Museum of Anthropology, but you may get more laughs out of the escapades elsewhere as these wide-awake boys and girls run, dance, sing and wise-crack up and down Manhattan.

PHILIP T. HARTUNG.

Of Note

Architecture and Eternity

HECTOR VELARDE writes on architecture and religion in the November *Liturgical Arts* (7 East 42 Street, New York City 17). He says that man "conceives the universe as a creation of space, and space like unto a resplendent edifice planned and built by God—he conceives it as architecture." He continues:

> The Greeks conceived space as a form of intelligence, beauty for beauty's sake; form, body, and soul all of one piece. Temples whose ornament was integral with the structure and in scale with their concept of God, man, and nature.
>
> The Roman concept of space was force, action, and volition; form was power. They created worlds under their great domes, their arches spanned great distances, their ornament was vain-glorious. From Greece they took columns, architraves, and cornices and reshaped them to their will. They violated and polished nature which, to them, was a great theatre whose curtain rose and fell to their will.
>
> In the middle ages space emerged from the tangible concept unified by Greece and enlarged by Rome. The third dimension departed from reality in a search to reach the sky. The space concept was an ascension to God. Walls ascended and became attenuated, windows appeared. Upon this surge of faith, nature bestowed its benediction, the gothic cathedral came to life.
>
> The renaissance loved life, Greek unity, and Roman power. Inspired by the clarity of Greek unity and the force of the Roman, its spatial concept began to adopt a radial form and the lofty cupola was born as an expression of hope through God; came the dome of Florence.
>
> The baroque altered the luminous trinity of the renaissance. It violently shook its forms and took on deeper shadows. Its volume emulated the undulation of nature itself, its structure lost some of its divine unity. Space sought God through the senses.
>
> For the Oriental, the spatial form was pure illusion and fantasy, a dream of volume without limits, an all-reflecting mirror. Geometry itself became a deception in materializing this pretension. The brilliance of divinity was challenged.
>
> Modern man has not had time to create the form of ideal space. Only logic seems to determine the correct and the perfect. Science offers its tools but not the mastery of the sky. Modern space is entirely in the structural equilibrium of material, in the will of man who tries to give it form by using nature merely as a scaffold. Space confined to the outlines of reality and to the exact existence of volume. Nothing beyond its surfaces, so hard, smooth, and clear. It is geometry inhumanized and mechanical. So far, it is an admirable, clean-cut machine for the man who lives by reason and by flesh alone.

Anticipating Sunday

FOR several years Father Michael Mathis of South Bend has been conducting a remarkable series of vigil services. Held weekly, they include a portion of each Sunday's office, with explanations and commentary on the liturgy of the week. A recent *Orate Fratres* (Collegeville, Minn.) describes the vigils, and tells how copies of them may be obtained.

> Fr. Mathis of Notre Dame is convinced that the liturgical apostolate in America must be pushed on both the scholarly and the popular front if it is to strike sound roots. Hence he not only initiated the liturgical summer schools at the University, but has for some years been conducting vigil services every Saturday evening, to prepare people for a better celebration of the Sundays. Participants at the St. Louis Liturgical Week will remember how he and Dr. Nutting waxed eloquent in describing the benefits of such preparation, and its pastoral practicality. His published texts so far have been largely a translation, with explanations, of the Sunday Matins. Beginning with the first Sunday of October, he began a new series, more flexible, and more closely related to the Sunday Mass: all psalms used in the Mass proper are now used also in the vigil, and the lessons are interpreted with a view to the Mass theme. Much thought and research (especially patristic) has gone into the composition of these services. Their use cannot fail to effect a more intimate living with the Church in her "normal school of sanctity," the liturgical year. Not only groups of lay people, in parishes or institutions, but also religious communities not bound to the Office will find them spiritually formative. To cover the expense of mimeographing and postage, the *Vigil Service* for each Sunday will cost ten cents per copy, and five cents each for an order of fifteen or more. We heartily recommend Fr. Mathis' apostolate to readers. Address: Rev. Michael Mathis, C.S.C., St. Joseph's Hospital, South Bend, Ind.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Catholic International News

Excommunication

BISHOP Benigno Luciano Migliorini, O.F.M., of Rieti, wrote a few weeks ago to a Communist, Luigi Carocci, of Terentillo-Montenevosco, in reply to a letter concerning the Vatican's recent decree on Communism. "It gives me great pleasure, since I am a worker's son, to see you speak about improving the living conditions of the workers. . . . You have no right, however, to charge that we Bishops do not love the workers, that we take no interest in their problems, and that we do not undertake or support efforts to improve their living conditions. The only thing which we cannot tolerate is that, under the pretext of material welfare, efforts are made to rob Christian people of the inestimable treasure, joy and fortune of their faith. I join with you in the hope that the workers may obtain recognition of their just rights. Members of the clergy are working for this, not only because almost all of them come from workingmen's families and are deeply concerned over the need for improving the lot of the workers, but also because it is part of their vocation which has been entrusted to them by Christ Himself. The Popes have repeatedly recalled that this is their duty for the welfare of all mankind."

The complete text of the Communist's letter to the Bishop and of the Bishop's reply were published in the Italian weekly paper *L'Ora dell'Azione* (The Hour of Action).

Bishop Migliorini explained the meaning of the Vatican's recent decree on Communism and the excommunication of those who actively spread the atheistic ideology of Communism:

"It displeases me that you, as outspoken and frank as you are, have interpreted the excommunication of Communists in a sense which is not that intended by the Church as explained by me in my pastoral letter. I wonder, by the way, how you received the pastoral letter since you do not live in this diocese. If you reread what has been published by the Church you will find that there is no question of excommunicating workers or 'those who suffer under the selfishness of a privileged class,' and certainly not those who, moved by noble sentiments, seek to improve the living conditions of the workers. Excommunication has been pronounced only

Church candles of every variety...

MACK-MILLER
candles of character

Day after day, year after year...
for half a century, our candle craftsmen
have produced ecclesiastical candles for every church use
and occasion. Today, as in all the yesterdays,
quality is our first consideration.

MACK-MILLER CANDLE CO., INC.
Syracuse 1, New York
New York • Chicago • Boston

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

against those who, under the pretext of promoting the interests of the people, spread among them doctrines of atheism and materialism. This is what excommunication means. You will understand easily that atheism and materialism are completely opposed to the Gospel and to the Church founded by Jesus Christ. In a certain way, excommunication may be compared to expulsion from the Communist Party, which seems to be accepted as a legitimate measure in your circles. Why then should you use different weights and measures in the two cases?" (Rome, 12/1—CIP.)

World Agricultural Program

THE first five points of a ten-point Resolution passed by the National Catholic Rural Life Conference during its recent convention are concerned with contemporary developments in the international sphere, especially as they affect agriculture and rural living. The Resolution is published in the December issue of *The Christian Farmer* (Granger, Iowa), official organ of the Conference.

1. The Food and Agriculture Organization of the United Nations performs a most necessary and worthwhile task in continuously seeking ways and means to improve rural living conditions, improve farming techniques, increase production and eradicate disease affecting animals and plants throughout the world, by means of surveys, educational projects, regional organizations, and various forms of technical assistance to co-operating nations. Efforts of the FAO to find an economically sound way of channeling surpluses to needy peoples merit commendation, even though the final form of organization may not yet be apparent.

2. The technical assistance program to underdeveloped areas, outlined by President Truman under Point IV of his inaugural address, and promoted by the co-operating committee of the United Nations as well as by our own government, is basically sound and most important at the present time. Lack of economic opportunity is a fertile source of discontent among nations, just as among individuals. Poverty and hunger amidst the bounty of the world's resources has become a challenge to our ingenuity and the willingness of men to co-operate in economic life.

3. The natural resources of the world, and more especially those of water, soil and forest, must be utilized, conserved and developed to a degree where the world's population can be properly fed, housed and clothed. The problem of maladjustment between people and resources cannot be solved by illicit means contrary to the law of God. All men of good will, and Christian people especially, must accept the moral obligation of using resources socially for the benefit of all men, as well as for the satisfaction of purely personal needs and desires.

4. The forest resources of the world, and of our own country in particular, stand in especial need of protection and development. Men cannot long expect to have the wood they need for houses, furnishing and equipment, nor the wood pulp for paper, nor wood products useful as food and fibre, nor protection for watersheds and conservation projects, nor forests for recreation and productive enterprise, unless greater care is taken of our forest resources. This means that forests and woodlots must be utilized on a sustained yield basis; that forest fires must be reduced to the minimum; that destroyed or cut-over forestlands should be replanted; that sufficient social control is needed to prevent abuse by those without a sense of responsibility.

5. Men have a right of access to natural resources necessary for human existence on a decent level. International trade and migration of people are two means by which the right can be implemented. In addition to encouraging sound resource utilization on a national basis, persons prepared to use resources wisely and to aid in their development, should not be denied permission to migrate to areas and regions where land and other resources are underdeveloped. Existing immigration barriers must be removed or modified to allow for such migration.

THE GULF STREAM

APARTMENTS AND COTTAGES

Nothing but Blue Skies all day long

Fully equipped apartments in the main building have large living rooms, two or three bedrooms; several have sun rooms or open verandahs.

The Gulf Stream Cottages, surrounded by lawns and gardens, are complete homes of from 5 to 7 rooms. Full "hotel" services are included.

Fine public and private schools, golf courses, shopping districts are easily accessible to guests.

For reservations write Gulf Stream Apartments and Cottages, On the Ocean at 63rd Street, Miami Beach, Florida. New York office, 730 Fifth Avenue, New York, CIrcle 7-7610.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books

The Country of the Blind. George S. Counts and Nucia Lodge. Houghton Mifflin. $4.00.

WHEN men are unalterably convinced, as are the men of the high-walled Kremlin, that they are the custodians of Truth itself, and the champions of the people against the decadence and brutality of capitalism, they come to regard every organ of culture and education as a tool of propaganda in the struggle. The artist is no longer a creative individual, but a teacher, a propagandist for the Party ideology. No drama, symphony, or even scientific discovery is tolerated unless it contributes to the political crusade. These growing restrictions on the cultural activity of the USSR are the theme of the hard-hitting book, *The Country of the Blind.*

Soviet intellectuals have been dog-housed for all manner of collisions with current Party policy, and with few exceptions, they have abjectly and volubly confessed their errors, thanked the leaders for showing them the true path, and set about wagging their tails in the prescribed tempo. Professor Counts and Mrs. Lodge explain that they have little alternative: the state controls every avenue of employment, every system of punishment and reward; the boundaries of the country are almost hermetically sealed; and even should the culprit miraculously escape, his family may be forced to pay for his sins. This is undoubtedly true, but to ascribe the curiously repetitive pattern of recantation and reform to the effects of coercion alone is probably to underestimate the dynamic force of communism.

By comparison with the status of the intellectual under communism, the individual in Western industrial society is often a lonely and rootless being, forced to face life as an isolated unit. He has lost the old medieval sense of order and cohesiveness, and in return has gained freedom. But freedom may be a negative thing, a "freedom from," rather than a vital purpose. The totalitarian society on the other hand, as Arthur Schlesinger, Jr., and others point out, offers a haven—a sense of belonging, a cause, and a purpose for living. The individual loses his unbearable sense of personal responsibility and finds comradeship and mass solidarity by submerging his individuality in the whole.

★

THE communist system, moreover, radiates an aura of infallibility. Arthur Koestler's character Rubashov in *Darkness at Noon* remarks about Stalin, "The horror which No. 1 emanated above all consisted in the possibility that he was in the right." How can even the independent individual withstand the pressures of an entire political system when he is not convinced that his little poem or oratorio has a greater value than communism itself.

Nor should it be overlooked that many of the artists reprimanded for political heresy are devoted supporters of the Government who may sincerely regret that any error of theirs will jeopardize the realization of the communist utopia.

Whatever the underlying motivations may be, the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Art of the Holy Year

If you make the pilgrimage—or as a compensation if you cannot—you will want the unique, beautiful memorial to the Jubilee: the Special December Number of "America's first art magazine" (founded 1902)—

ART NEWS

with its large section in full colors and monochrome reproducing and explaining the art of

THE FOUR PATRIARCHAL BASILICAS OF ROME

Large illustrations and an inspiring, authoritative text on the beauty, history and religious significance of the masterpieces of 1,900 years of Christian art in these great Roman churches.

75c a copy at bookshops and leading newsstands — OR you can save by ordering this Special Number *included* with a five-issue subscription for only $2 (saving you $1.75)! Just send remittance with name and address to: ART NEWS *136 East 57th Street New York 22, N. Y.*

Give Commonweal Gift Subscriptions for Christmas This Silver Jubilee Year

Readers who include one or more *new* names in their Commonweal Christmas gift subscription lists may each obtain a *free* copy of our Silver Jubilee Anthology, THE COMMONWEAL READER (Harper, $3.50).

See Inside Front Cover for Christmas Gift Rates

and 48-Hour Gift Notification Service

IMMACULATA JUNIOR COLLEGE Washington, D. C.

An accredited Catholic Institution for Women. Sisters of Providence of St. Mary-of-the-Woods. Resident and Day Students. 2 year transfer course in Liberal Arts. Terminal courses in Home Crafts, Secretarial Science, General, Fine Arts.

SEMINARY—Four Year College Preparatory. Dunblane Hall—Grades 1 to 8. Address: The Secretary.

authors perform a valuable service in presenting the Soviet crusade for cultural conformity in all the ruthlessness of the original documents. As the same story of accusation, confession of error, and pledge of reform is repeated in field after field, the horror of the complete subordination of the individual to the State gains in intensity. With our conviction that the individual personality is of inherent worth, that the individual alone can experience cultural values as no abstract collectivity can, it appears unthinkable to allow the State, or the small ruling group which speaks for the State, to dictate the form and content of every artistic and scientific contribution. We may not always achieve complete cultural independence under democracy, but since we insist that no one group has a monopoly on truth, it remains our undisputed goal.

The highlighting of this basic conflict of values is the essential achievement of the book. And if the Western nations are to survive the present struggle with the Soviet Union, they must indeed follow the authors' prescription of correcting their own myopic conditions of prejudice and reaction, and through every avenue of peaceful competition, demonstrate the superiority of clear-sightedness over the warped and distorted vision of the Russian leaders.

CAROL H. WEISS.

The Islands of Unwisdom. Robert Graves. Doubleday. $3.50.

MR. GRAVES who wrote *I, Claudius* has also produced a tale of travel, of adventurous emigration. His story is also based on actual happenings, but it concerns movement on sea. It describes a trip from Peru to the Philippine Islands, partly under the "only woman admiral in Spanish history," Doña Ysabel Barret.

In 1595, Don Alvaro de Mendaña y Castro, a pious old man who had discovered the Solomon Islands, set sail with an expedition from Callao, the port of Lima, to revisit the islands, establish a colony and Christianize the inhabitants. A complement of soldiers, a naval crew, a group of settlers, including wives and children, brought the party total to one hundred and twenty.

At the end of the unhappy voyage when the flag ship of the flotilla of four ships that had left Peru, entered the harbor of Cavite alone, only twenty-five men, nine women and one child lived. Of these survivors, eight men, a woman and the child died within a month.

The struggles which developed aboard the San Geronimo, the hardships which resulted from the voyage, the treatment of island people are the important considerations of this book, which is based on papers titled, *Voyages of Pedro Fernandez de Guiros.* Fernandez was the Chief Pilot of the flag ship, and he is the figure of honor in this story. A strong, heroic man beset by the vacillating, cowardly character of Don Alvaro, by the treacherous, lecherous, wife of Don Alvaro, Dona Ysabel, and by her brothers, Don Lorenzo, Don Diego and Don Luis, and sometimes by the competent but irascible Colonel of troops, Don Pedro.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Mr. Graves does well in recreating some of the possible episodes and in restoring the participants. There is a vigorous reality about the scenes of battle with the natives and the brutality of the Spaniards in dealing with them. Some of the attempts to invoke the invectives of that day fall flat, and the preoccupation with the bawdy story which opens the book seems misplaced. At any rate as a story based on real events this must be rated superior. It would not be difficult to have someone pronounce *this* book "the finest on the subject in existence" even if there are others. GEORGE MILES.

Religious Art from the Twelfth to the Eighteenth Century. Emile Mâle. Pantheon. $4.50.

THIS is a delightful book as well as an instructive and scholarly one. M. Mâle, the dean of Medievalists in the field of art, has here culled an anthology from his voluminous and important studies on French art of the twelfth and thirteenth centuries and of the late Middle Ages and on the art of the Catholic Reformation. The result is a collection of charming and penetrating essays, each of which can be enjoyed separately. But as we read chapter after chapter we are led on almost unawares until our glance encompasses seven centuries of Christian art.

The author has focused his attention on subjects that are of great interest in themselves without ever losing sight of their broader historical significance. I choose at random from the table of contents to give the reader an idea of what he may expect: discussions of the influence of the liturgical drama and of the great pilgrimages of the Middle Ages upon the art of the twelfth century lead on to an important chapter in which the symbolic aspects of thirteenth century painting and sculpture are elucidated. Other chapters discuss the mood and emotions, the main subjects and symbols which the masters of the fourteenth, fifteenth and sixteenth centuries conveyed to their fellow Christians. A final section is devoted to the artistic concerns of the Catholic Reformation. What M. Mâle has to say about the didactic and mystical meaning of Baroque art will enable many of his readers to appreciate it better than ever before.

As a work which condenses the essence of many heavy volumes and of years of specialized research within a few hundred pages, readable and accurate, scholarly and charming, *Religious Art* is, to this reviewer's mind, a unique achievement, such as perhaps only French scholarship could have produced. M. Mâle has modified some of his more rigorous older views: there is a mellowness and wisdom in his book which demonstrate impressively what art history could mean to the general public were works such as this one more frequent. It is to be hoped that this book rather than the shallow platitudes spread over the glossy pages of popular art surveys will attract the attention of Christmas shoppers this year. The reproductions are well chosen and of adequate quality. Pantheon Books are to be congratulated for having made the book available to the American reader.

OTTO VON SIMSON.

Come Let Us Adore Him

Let all of us together make a pilgrimage to the crib of Bethlehem. What poverty, what wretchedness, what apparent powerlessness! Nothing, it seems, could be weaker than this Infant who has just been born, yet at the same time, nothing is stronger. It is a beginning, a renewal, God is made man.

No one will ever be loved as Jesus has been loved, and He is loved. Men will predict the end of His kingdom. Nations shall separate themselves from Him, and assure for themselves only the horrors of war.

No true progress of humanity can spurn Him. If men fail to take Him into account, their material progress will end only in destruction and death.
—Jules Giraud Saliege

WHO SHALL BEAR THE FLAME?
by Jules Cardinal Saliege
Cloth $2.75, Paper $1.75

On sale at your booksellers

Fides Publishers

Chicago South Bend Montreal Paris

Begin the New Liturgical Year with:

A SHORT BREVIARY

The Divine Office is the radiation of grace and blessing from the holy Sacrifice; the Church's official Prayer and her Sacrifice belong together. For this reason the Breviary for the laity is *not a luxury,* but *a necessity* for a fuller Christian life.

Some Features of A SHORT BREVIARY:

1) *Entirely in English.*

2) *One volume* for the entire year (766 pages, 5 by 7 inches).

3) A *complete* Breviary, with weekly psalter, temporal and sanctoral cycles.

4) Requires no ordinal.

5) Devotional aids from the great German liturgist, Dr. Pius Parsch.

6) Emphasis on *liturgy of the seasons,* but includes all first and second class feasts.

7) *Attractively produced:*
Printed in red and black
Imitation leather binding
Ribbons, red edges, rounded corners
30 artistic illustrations

Price: $3.50

THE LITURGICAL PRESS

Collegeville, Minnesota

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A History of Spain. Rafael Altamira. Van Nostrand. $6.75.

RAFAEL Altamira, an octogenarian, still on the staff of *El Collegio de Mexico* (a post-graduate institution of learning), is regarded as an authority on both the law and the history of his Spanish homeland. He has had many international experiences as one of the ten jurists invited by the Council of the League of Nations "to prepare plans for the Permanent Court of International Justice." He taught at some of the most renowned universities of Spain, in South America, Cuba and New York.

The qualities of a painstaking scholar are not always those of a popular historian. In this book we hear much too little about the great values of Spanish civilization. The chapters on art and poetry are mostly an enumeration of names without emphasizing the special characteristics of the periods and their influence on the Spanish nation.

Professor Altamira's interest is concentrated on politics, with special emphasis on the constitution and on the relations between the monarch and the representations. Many chapters are too overburdened with details to make good reading. One of the best features of the book is an appendix, paralleling the events of Spanish history with those of other European countries. Professor Altamira's work is written with an honest desire for objectivity, but the venerable exile's reflections on present conditions in Spain are rather vague.

MAX FISCHER.

Heywood Broun. Dale Kramer. A. A. Wyn. $3.50.

THE chief virtue of this obviously uncritical "biographical portrait" is the genial way it goes about conveying the impact of the man. In one way Heywood Broun was a "character." His bulk, his ability to think on his feet, his dress and his carriage, his warm personal charm, his absorption in New York night life, his political and social controversies, his facility of expression and the intensely personal character of his various columns and other writings all add up to a considerable legend. Broun's is the sort of career that arouses curiosity as to his youthful antecedents. Mr. Kramer supplies the rather unenlightening outlines in a somewhat sketchy and unpretentious manner. He also gives quite an intimate view of the Bohemian character of his hero's domestic life.

What will impress Broun admirers more in this largely appealing account are such things as his one-man crusade against unemployment in the depression's early days and the various high-paid jobs he lost because of his insistence on certain political and social principles. Broun's conversion to Catholicism in his last days comes in for scarcely more than a flat mention. And there are few indications that Broun inspired violent antagonisms as well as loyal devotion.

Any serious attempt at appraisal is clearly lacking here. There is little in the way of examining Broun's influence on the development of the personal newspaper column in America, little to indicate his real role in the formation of the Newspaper Guild, little weighing of the consistency or intensity of Heywood Broun's political convictions. As a pleasant and colorful account of the embattled Broun career Mr. Kramer's sketch is more in the direction of entertaining reading.

EDWARD S. SKILLIN.

Cooking for Christ. Florence Berger. National Catholic Rural Life Conference (Des Moines, Iowa). $2.50.

IN HER effort to revive the custom of serving dishes in keeping with the liturgical seasons, Mrs. Berger says to make a plum pudding on the first Sunday of Advent and let it age until Christmas. "Beat up a big cake and trim with roses for Laetare Sunday"; decorate a rum cake with strawberries in honor of the feast of Pentecost, and be sure to serve fish salad on Saint Peter's day. Mrs. Berger writes well as she tells of the origin of many "spiritual and social traditions" and how she and her growing family observe them.

The eighty recipes she suggests for the course of the Church Year are varied enough to include cookies and cakes, tempting pancakes, soup, meat and fish dishes. Those I have tried so far did not prove difficult.

Mrs. Berger emphasizes that "Christianity means to live . . . in imitation of Christ . . . to infuse everyday experiences and materials with the dignity of the spirit of Christ . . . to transform the very bread that feeds the body into symbolic fare that feeds the soul."

JANE EDWARDS.

• REVIEWERS •

Carol H. WEISS has recently completed graduate study in Political Science at Columbia University.

George MILES, critic and free-lance writer, is a graduate of Notre Dame.

Otto VON SIMSON is the Executive Secretary of the Committee on Social Thought at the University of Chicago and the author of *Sacred Fortress.*

Max FISCHER does editorial work for the foreign-language press and is serving on the faculty of the New School in New York City.

Jane EDWARDS is a New Jersey housewife and mother.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Educational Directory

COLLEGES—WOMEN—ILLINOIS

ROSARY COLLEGE

River Forest, Illinois. Conducted by the Dominican Sisters of Sinsinawa, Wisconsin. Approved by the Association of American Universities. Liberal Arts, Home Economics, Library Science. Library School accredited by American Library Association. Foreign Study Branch for Junior Year Abroad at Fribourg, Switzerland.

MARYLAND

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles St., Baltimore, Maryland. An Accredited Catholic Institution for the Higher Education of Women. Conducted by the School Sisters of Notre Dame. Exceptional Advantages. For information address the Registrar.

PENNSYLVANIA

ROSEMONT COLLEGE

Rosemont, Pa. A Catholic College for Women conducted by the Religious of The Society of the Holy Child Jesus. Accredited by the Association of American Universities. Situated on the Main Line of the Pennsylvania Railroad. Eleven miles from Philadelphia. Address the Registrar for information. Telephone Bryn Mawr 4514.

NEW YORK

COLLEGE OF MT. ST. VINCENT

Mount St. Vincent-on-Hudson, New York 63, N. Y. Conducted by the Sisters of Charity. Offers A.B. and B.S. Degrees, Liberal Arts, Nursing, Commerce Education, Pedagogy. Accredited by the Association of American Universities. Campus bordering Hudson River. One-half hour from Grand Central, New York City. Write for Bulletin L.

PREP SCHOOLS—BOYS—DELAWARE

ARCHMERE

Catholic preparatory school for boys under the Norbertine Canons. Fully accredited. High academic standards. High school only. Small classes. Resident or day. Limited enrollment. All sports. Gym. Catalog. Very Reverend Headmaster, Box 67-H, Claymont, Delaware.

NEW JERSEY

DELBARTON SCHOOL

Morristown, New Jersey. An hour's drive from the George Washington Bridge or Holland Tunnel. A country day and boarding school for boys conducted by Benedictine Monks. Six forms, comprising the 7th and 8th grades and four years of college preparatory courses. Small classes. Thorough guidance department. Complete athletic program. Write for prospectus to the Headmaster.

RHODE ISLAND

PORTSMOUTH PRIORY SCHOOL

Portsmouth, Rhode Island, 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by American Monks of the English Benedictine Congregation, assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address the Secretary.

OHIO

GILMOUR ACADEMY

Gates Mills (Cleveland), Ohio. A Resident Preparatory School for Boys. Conducted by The Brothers of Holy Cross, Notre Dame, Ind. Situated in the picturesque Chagrin Valley in suburban Cleveland, enjoying the facilities afforded by the city's libraries, galleries and museums. Distinctive rural-home atmosphere. 133 acre campus. Educational, cultural, and physical training programs. Fully accredited four year college preparatory course offered. Classes limited to 15 students. Brother Theophane Schmitt C.S.C., Headmaster.

COLLEGES—MEN—PENNSYLVANIA

KING'S COLLEGE

Wilkes-Barre, Pa. (Affiliated with the University of Notre Dame.) A liberal Arts and Science college for men, conducted by the Priests of the Congregation of Holy Cross. Majors in Economics, Education, English, History, Journalism, Foreign Languages, Accounting, Biology, Chemistry. Address the Registrar.

WISCONSIN

MARQUETTE UNIVERSITY

Milwaukee 3, Wisconsin. Conducted by the Jesuit Fathers. Courses offered in Liberal Arts, Business Administration, Journalism, Engineering, Law, Speech, Dentistry, Medicine, Nursing, Graduate School. Write to Director of Admissions for further information.

Classified

★ Rate for your message, 10c a word. 75c a line for displayed copy. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

BOOKS

★ Books: Used, Old, Rare.
For Librarians, Collectors, Readers.
Huge Stock. Reasonably Priced.
Catalogs Free. Browsers Invited.
Want Lists Solicited. Libraries Purchased.
DAUBER & PINE BOOKSHOPS, INC.
66 Fifth Avenue, New York 11, N. Y.

IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts. *Catalogs.*
IRISH INDUSTRIES DEPOT, Inc.
876 Lexington Ave. (near 65th), New York

OLD GOLD BOUGHT

★ WANTED: Broken gold jewelry, watches, dental work, etc. Highest prices. Cash promptly. Mail to:
ATLAS JEWELRY CO.
312 Varick St. Jersey City 2, N. J.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

New Printing!

(Not Revised)

The CATHOLIC ENCYCLOPEDIA DICTIONARY

A compendium of the 15 volumes of the Encyclopedia in one volume. Compiled and edited under the direction of the editors of The Catholic Encyclopedia.

1. Every subject in Religion, Scripture, Doctrine, Morals, Worship.
2. The Church in every country, dioceses, centers, missions; the hierarchy, clergy, religious orders; Church societies; lay organizations, sects, the various Churches, false religions.
3. Historical events and persons, saints, popes, prelates, priests, celebrated men and women.
4. Popular explanation of subjects in philosophy, psychology, education, ethics, sociology and political science, with which religion is concerned.
5. Arts which have served and derived inspiration from religion: painting, architecture, sculpture, music, literature; artists and authors.
6. The relation of science with religion through notable Catholics and other Christians prominent as scientists.

VALUED BY THOSE OF Every Denomination

From a Public Library:
"Already our public has made very much use of your grand book. It has helped some to understand better the Catholic religion and also the Protestant."

1104 pages
7¼ x 10¼ inches
1¾ inches thick

$6.75 postpaid

Department CE
THE COMMONWEAL
386 Fourth Ave., New York 16, N. Y.

Please send me a copy of The Catholic Encyclopedia Dictionary for which I enclose $6.75 (postpaid—N. Y. City residents add 14c sales tax) ☐.

1223

8

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED